

CORDOBA, ARGENTINA



Abstract : Various streams of interpretation of the poltergeist are analysed how the pressure exerted by the environment can lead to vicious conclusions : ing evidence.

In the First Part I will present three cases of poltergeist in Argentina which I was asked to intervene. In the Second Part I will analyse the cases presented in the Third International Congress on Psychotronic Research, held in Tokyo

1° The three cases in Argentina developed in environments socially and economically different. a- The first case took place in a middle-class family, P.B., who lived in the city of Cordoba, in 1973. The father was a qualified worker in a factory. The phenomena consisted in the familiar falling of stones, objects moving around without being touched by human hands, appearance and disappearance of money, clothes and so on; levitation of objects, spontaneous fire. These abnormalities lasted for over a year and was studied by a team of Psychiatrists, Physicians and Psychologists from the Institute for Parapsychology of the Catholic University of Cordoba. A proper psychotherapeutic treatment both of the stressed twelve-year-old who was adopted and the family put an end to the phenomena. They experienced no great stress but they knew how to keep calm, and being catholic, they gave a religious a correct interpretation. There were no visual or audible hallucinations, seeing or hearing strange beings.

b- The second case took place in Santa Fe city, in 1975 and it lasted for over a month. The family A.M. had a lower income; the father was a traveling salesman of good products. The phenomena consisted in the spontaneous appearance of blood on religious images. First, this occurred with an image of Our Lady, about 15 cms. tall, flowed between her hands joined over her chest, as if praying. The other images, two crucifixes made of plastic, about 10 cms. tall. Blood appeared where the nails were and ran down the arms and feet. On one occasion the phenomena took place when the Biochemists Dr. B. Molina and Dr. C. Zapata were holding the crucifixes in their hands in order to get samples of the blood and analyse it. The source was a two-year-old girl who worked in the house as a maid. She was sent to a school for further control, and there the phenomena repeated with other images. It was possible to prove that the blood type taken from the images and the girl's was the same. The phenomena might have been caused by a state of great stress experienced by the M. family because of the illness and operation of the youngest child, and by a similar case in other town. The girl had pseudoperceptions of seeing and hearing voices.

2 : CIA-RDP96-00792R000700350062-1 The phenomena occurred several times. There was no other kind of hallucination. The phenomena occurred in a religious environment.

The third case developed in 1978 at a small village of Covunco Abajo (Neuquen) in a very poor home where L.B. a boy aged 12, lived with his grandparents. He never met his father and his mother had left him there when he was very little. The circumstances were as usual: pieces of furniture moving by themselves, mattresses cracking, blankets falling, stones thrown by nobody, handfuls of soil hitting them on their heads. These events aroused fears in the family and neighbours. The Priest of the region, Santiago Sarriegui, and the Psychologist Alberto Arias, calmed them down and the phenomena disappeared. There were no hallucinations of any kind like seeing demons, spirits or dead people.

The cases presented by some investigators in Tokyo show almost identical phe-
nomena, but they are given a different interpretation. This interpretation reveals the
Brazilian atmosphere, fear of magic, witchcraft, occult powers. Offerings to the devil
observed in public places on Friday night; there are thousands of Umbanda cen-
ters and meetings (Brazilian spiritism, a mixture of primitive African religions, Chris-
tian spiritism-superstitions). There are stalls displaying coloured candles, ribbons,
candles, soils, waters and so forth, at every body's hand. These objects are supposed
effective to dominate the forces of nature and spirits. Once they have been do-
nated, their power can be used at will in rituals which are believed to be and ac-
cepted as black and white magic. One can also see and buy images of African gods, the
children and grown-ups, and what they sell can be frequently seen in homes.
This atmosphere exerts a permanent psychological pressure on the population at
social levels. Therefore one should not be surprised if the interpretation given
of the poltergeist is as the one presented in Tokyo: "Some evidences of evil ac-
tivity at a distance induced by means of magical procedures" (7), "by macumbeiros (black
sorcerers) that can be found in terreiros de quimbanda (a place specialized in
magical procedures) in Brazil" (7). The authors explain that there are various reasons
why people resort to these procedures: threats, love and elimination of enemies etc.
They finally say: "the consequences are usually terrible" (7). Thus the authors
themselves spoil the presentation and interpretation of the data with their credu-
lity and acceptance of the cause originating the phenomena: the threat by an enemy and
attendance to the Macumba in order to use its magical procedures. They do not stop
to analyze objectively and quietly other possible causes of the poltergeist: RSPK,
suggestions and the contradictions exposed in the papers. They accept as abso-
lute that the disturbances ceased after a Candomblé group (Afro-Brazilian religion) per-
formed exorcizing rituals in the home. Some mediums and sorcerers confirmed that the
phenomena were being provoked by terreiro procedures... (7). They do not study if
the cessation was due to a real and objective action of exorcism or if, considering
the environment the people live in, it was a psychological conditioning that put an
end to the phenomena.
They even accept the actual existence of a being created by popular folklore
to which they attribute characteristics which are contradictory. They speak of
an incorporeal agent that obeys the sorcerer" (7). But on the other hand, they claim
that this incorporeal agent has been described by several witnesses as: "semi-human
being having dark fur, claws and horns, fetid smell" (7). How can an incorporeal agent
have no body! have corporeal characteristics at the same time? We might be dealing
with an evident eidetic projection, hallucination, of the images of "exus" (devil) they

